

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, APRIL 15, 1909.

NEW SERIES VOL. XI. NO. 15.

The Work Before Us.

We have no other way of judging the future but by the past, said a great American statesman, and this is true not only in politics, which is but the practical working of government, but also of the churches of our Lord, in the practical development of the working forces of the Kingdom. These forces are pre-eminently the pastors and churches so co-operating as to present the strongest system of efficiency in carrying out the commission so as to reach the greatest number with the Gospel in the quickest time possible. To do this work requires a sympathetic interest in the world-wide need of the people, and a loyal spirit of obedience to Him whose right it is to reign, and before whom not only angels will bow in recognition of His Lordship, but to Him every knee shall bow and every tongue shall confess. Who that loves Him does not want to join in the triumphant song that hails Him King of Kings and Lord of Lords. Not only the beautiful strains of loftiest idealism is invoked to inspire the hearts of men with sympathetic interest as when we sing:

Hark those bursts of acclamation,
Hark those loud triumphant chords,
Jesus takes the highest station,
Oh what joy the sight affords.
Crown Him, crown Him,
King of kings and Lord of lords.

But also the pen of inspiration almost exhausts itself in even the Old Testament with its glory view of the conquering king, as when David sings: "Lift up your heads O ye gates, and be ye lifted up ye everlasting doors; and the King of Glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord, mighty in battle. Lift up your heads O ye gates: even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory." Read that vision of John when he "beheld and heard the voice of many angels round about the throne, and the beasts and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on the earth, and under the earth, and such as are in sea, and all that are in them, heard I saying, Blessing and honor and glory and power, be unto him that sitteth upon the throne and unto the

Lamb forever and ever." Will you be there to join this song in sweet and harmonious rhythm of heart? If this be your hope, will you not cultivate that same accord that recognizes him as King of Zion now, and be obedient to his word as he was obedient to his Father's word, identifying yourself with him in the message of his love and his blood to a lost and ruined world. I want to be there. By the grace of God, I expect to be there, but before I go I want to spend and be spent to help bring about this consummation. I don't want to be there and remember no word from my lips, no act in my life, no dollar from my pockets were ever employed to crown my Savior King of kings and Lord of Lords.

A. V. Rowe.

Oxford Also in the Advance.

Notwithstanding the fact that Oxford is putting in a \$10,000 Sunday School annex, she broke all former records yesterday for home missions—the offering reaching \$450 and still climbing. I tell you the truth: Leadership is all our Baptist churches need in Mississippi. Brother pastor, magnify your office, as leader for the next two weeks, won't you, just to see what your church will do for home missions? If the 300 pastors, who have not yet given their churches an opportunity to make a contribution to home missions, would just stand up and lead their more than 600 churches for the next two Sundays, how easily we would raise our \$25,000.

Give your people a good chance to get the blessing that comes from large, cheerful giving, brother pastor, God's ordained leader of His forces militant.

Earnestly,
W. P. Price.

Holly Springs, April 12, 1909.

West Point.

Dear Record—If it will be any encouragement to the workers and will cause others to increase their contributions to the needy cause of missions, you may say in this week's issue that West Point began her offering for Home Missions last Sunday. We have \$700 now and a good round up by a committee appointed for that purpose ought to increase the amount from one to two hundred dollars. It seems quite safe to say that the total will not be less than eight hundred.

It really ought to be a thousand dollars,

but this is truly a noble advance and a magnificent showing for this great people when you remember that just two months ago we took an offering for Foreign Missions which has now grown to eleven hundred dollars, besides a fifty dollar gift from one family of the church in the nature of a bequest, or request rather, of a deceased relative. This does not technically belong to the church collection, but was paid by one family of the church.

L. E. Barton.

News From Greenwood.

Greenwood has made a great advance in her foreign mission offerings this year. At present the figures stand at \$726. It may run a little higher than that. Last year we gave \$407. To come so near doubling our offerings this year for foreign missions is worthy indeed when it is remembered that we are right now in the thickest midst of our building enterprise. It would appear that our financial resources are taxed to the utmost limit, and yet the general work of the Kingdom is not neglected for the sake of local causes. I am glad to record this because many people are prone to build excuses on local needs.

Our church building is progressing admirably. The walls are one story high on three sides. The second joice to the Sunday School house are now being laid.

The Lord gave us a fine day yesterday. Three additions by letter at the morning service, and a young lady joined for baptism at the night service. Few pastors are kept busier than the writer, but we are gloriously happy in it all.

Faternally,
Selsus E. Tull.

Greenwood, Miss., April 12th, 1909.

Griffith Memorial.

Rev. Martin Ball, of Winona, has just been with us at Griffith Memorial in a most gracious meeting. Bro. Ball is one of our best preachers and is a revivalist of power.

The visible results of the meeting were twelve accessions and the congregation built up in the most holy faith. The only objection any pastor can have to Bro. Ball is that he is such a strong preacher that the pastor will be put on his very best metal to hold up the high standard of preaching. Come again Bro. Ball.

G. W. Riley,
Pastor.

Deacons' Association.

We as Missionary Baptist people recognizing the fact that God in his infinite wisdom and mercy has given to a fallen race and to his people a code of divine laws for their instruction and protection and for the government of his work intrusted unto them who hath believed in him the only true God as the author of all perfect gifts possessed with the power of the ruling of his own kingdom without the consultation of any other power thereby proving that he is supreme to other powers in both divine love and the execution of judgment;

We therefore believe as Baptist people, that we have the authority from divine writ for the great office work of deacon therefore believing that it is as essential for the furtherance of his work among fallen humanity as the preaching of the Gospel to a lost and sinful world second in the divine power. We find that God has blessed the labors of the Godly and pious deacons in the bringing of lost souls into His kingdom as there are so many of our people and especially the deacons that seem to not have the knowledge of the power in the deacon's office as we find to be in the life of Philip and that of Stephen.

Brethren, we believe by the organization of the deacons association that the undeveloped power in said deacons that has been crushed by timidity and improper encouragement can be overcome through this organization and thereby our Lord's kingdom greatly strengthened and a mutual love thereby affected for one another in our great office work and many lost souls brought into his kingdom that our pastors seem to have no power over. It will cause us to love our office work better and love our pastors more and see a greater need than what we do at present of the proper handling of the deacon's office imparted to us by God and desired by our churches who hath set us apart with the honor of this great work.

As there is but little difference between the preacher and deacon let us therefore bear in mind that we can help each other in our office work by humbly coming together in the organization of a deacons' association and the development of the church is dependent largely, financially and spiritually, upon the godly genuinity of the deacon's office.

Brethren let me appeal to you. Make full proof of the gift that is within you.

Brother editor let me hear from you and others upon this subject in the next issue of The Record. Please give your views under this article. Yours with respect,

L. B. Bilbro.

Beacon, Miss., R. F. D. Box 56.

P. S. It is understood that on Friday before the 5th Sunday in May at 11 a. m., the first meeting for the purpose of the organization of the Deacons' Association will be held with Jerusalem Church at Lurlew,

Scott county, Miss., and all preachers and deacons are requested to attend.

L. B. Bilbro, C. C.

Columbus.

We had a good day at the South East Baptist Church yesterday. We invited several laymen to be with us, but for different reasons we had two visitors outside of Columbus—but we were not short of speakers. Bro. J. W. Dupree of Brooksville, president of the Laymen's Movement of the Columbus association, opened the meeting with the first speech, and made a splendid talk, giving the history and purpose of the Movement. We are sure we have the right man in the right place.

Bro. Dupree was followed by Hon. H. L. Whitfield, president I. I. & C., who in his masterly and forceful way gave us a speech of about forty minutes' duration which was delightful, instructive and inspiring.

We have but one H. L. Whitfield and he is doing great things for the State of Mississippi.

Adjourned until 3 p. m. The opening speech was made by Bro. Walter Cooper and was much enjoyed although Bro. Cooper insisted that he could not speak.

I must say he will yet be a good worker and speaker in this Laymen's Movement.

H. M. Wells, D. D., pastor of the Second Methodist Church, followed Bro. Cooper and gave us a good talk on the Movement but you would have to hear Bro. Wells before you could fully appreciate what a forceful speaker he is.

Our own W. A. Hewett, pastor of First Church, Columbus, closed the speaking with one of his heart-to-heart talks in his gentle, loving way that strikes right to the hearts of every one.

I wish to say in behalf of our church as a whole we wish to thank God and these brethren for the inspiration and great spiritual uplift we received in this meeting.

Brother pastors, hold a laymen's meeting in your church and wake up to this great Movement, it is of the Lord let his help push it along.

J. H. Newton.

Brookhaven.

We have great reason for rejoicing, since the Lord is giving us a continuous increase in our membership by letter and experience for which we feel devoutly thankful.

The mission outlook in Lincoln county is encouraging. Our own church is planning to do her part by April the 30th. We feel that we need and must have a new church house in the not distant future.

Your brother,

R. H. Purser.

Brookhaven, April 6, 1909.

A Word.

Dear Record—Bro. Wesson's article in last week's Record would indicate that my article was abusive and, so, offensive to him. I therefore withdraw everything of a personal nature from said article, in which I, in any way, wounded the brother's feelings, and invite him to reply to the arguments, bereft of their objectionable features. I regret the use of such invective. I like Bro. Wesson. I may have made some objectionable statements. But I am still in a good humor. I promise to be sweet.

Brotherly,

W. Alexander Jorian.

A Query and Answer.

I had the pleasure of meeting our Bro. Rowe yesterday and he submitted to me a question, asking me to write an article on it. It is the following:

"Does God ever excuse a person for refusing to comply with His commands?" This question, of course, coming from the source it does, and at this time, is expected to refer more especially to missions. I have been thinking it over and conclude that a negative answer only should be given. No, God could not in the very nature of things excuse one who refuses to comply with His command, for it would disturb and hinder the whole plan of redemption. Reducing the great commission, the marching orders of God Himself to the subjects of His kingdom, to a thing of little or no consequence or importance. To refuse to obey God's command is equal to a declaration of disloyalty and a denial of God's sovereignty, a thing that no earthly king would tolerate for one moment.

There is no doubt in my mind but every child of God who refuses to obey God's command will be held accountable here, and in some way brought to submission and obedience through the chastising rod of our Heavenly Father. God could not, and will not allow His commands to be disregarded and trodden under foot for this would destroy His sovereignty and lead to the ruin and destruction of His government. When we accept a place in the family of God obedience to that parental government is the condition upon which we are received, and to refuse to obey the command of our Heavenly Father will not be followed by apostasy, but lead to the necessary correction and discipline. "For whom the Lord loveth He chasteneth and scourgeth every son whom He receiveth."

If God said go into all the world and preach the gospel to every creature we cannot escape this duty and obligation and expect to be excused. It is God's way of evangelizing the world and it will never be changed. He has made His children co-workers with Him in this, for their good, and He will not allow them to escape the

duty, and those who may try to escape, if they are indeed His children, will be brought to repentance. "As many as I love, I rebuke and chasten: be zealous therefore and repent."

The dreadfully straitened condition that our Home and Foreign Boards are now in is pitiable. The trouble is not in not giving enough, so much as not enough giving. Are there any churches that give nothing? And how many are there that give comparatively nothing. And are there any that give as much as they can?

J. R. Sample.

Shall We Enlarge Our Work?

By E. L. Grace.

As a member of the Foreign Mission Board it is my privilege to know the pressing needs of the work more intimately and fully than those not in immediate touch with our fields and workers can know them. To us these needs are often almost appalling and the calls for help are piteous indeed. In the past few years we have enlarged both the scope and the scale of our operations, but instead of feeling that we have more fully met the needs we find that we have discovered greater needs. We are entering new fields and are undertaking new methods of work, alongside of the old methods, and the need of workers and equipment for this larger work grows more apparent with every report from the front.

Perhaps not a single station is failing to ask for enlargement of its work. And by this I do not mean an appeal based on some broad and general desire for undertaking bigger things; it is specific. Men are wanted for a particular work at specified places whose needs have been carefully ascertained; chapels are needed for congregations already gathered; homes are required for missionaries whose health is actually being impaired through unsanitary dwelling places; schools already in operation need greatly additional equipment while other schools badly need additional teachers and buildings to care for scholars who must be turned away; hospitals have taxed their utmost capacity and suffering men and women are turned away because we cannot treat them. To deny many of these appeals seems cruel and at times almost inhuman, yet your Board must appropriate only what they have reason to count on from the churches. Even when we are told by the Convention to make an advance we sometimes find that the churches will not support us in the matter. This year we have done only what we were authorized to do but it now appears that we shall go to the convention with an indebtedness of not less than fifty thousand dollars, unless liberal gifts are received at once.

We need money for special work in Africa. There we have our only industrial work.

In this we are trying to train our scholars in improved methods of agriculture, teach them simple tool work as in carpentry, train the girls in sewing and housework, etc. Other missions are far ahead of us in such methods. We want our young Christians to become the foremost men and women in the community, being industrious, skillful and competent workmen. This would give us an influence for good among the natives that ought not to be overlooked. But we must put other things first and after providing for our regular mission work there we have scarcely any funds available for this promising feature.

All of China is going to school. There has been a wonderful awakening there along educational lines. The government is seeking competent teachers everywhere. Those who have been trained in our Christian schools are eagerly taken as teachers in the government schools. Alas that we are not able to fill China's schools with Christian teachers. It is late now to do the work we have not felt able to do on a larger scale before, but not altogether too late. Our schools ought to be multiplied in numbers and greatly increased in efficiency. But we cannot neglect the work of evangelization for that of education. Only a part of what we receive can be devoted to that work however promising of good for the future of China. That is only one phase of the enlargement that is so much needed in our work.

Shall we face a debt in the new year? This would react most harmfully on the spirits of our workers at home and abroad. Yet that is the great question now. It is not a question of enlargement but of maintenance. We must do our best in the few days that remain.

Richmond, Va.

The Cry of Ten Cities.

During the conventional year of the Southern Baptist Convention which is now about to close, it has been my duty and privilege to hold or help hold meetings in ten of the large cities of the South as well as in many smaller places. It seems to me that nothing will open the eye and heart more to the needs and claims of Home Missions than to get sight into the hearts of these cities.

Be it far from me to say that only the cities cry for and need help. There are many small places, and even country and frontier places that need and deserve help just as much as the cities. But in this message do I want to present the city's cry.

The ten cities to which I refer are Houston, Austin, Ft. Worth, Kansas City, Memphis, Birmingham, Atlanta, Baltimore, Washington and New Orleans. To see within one year the heart and life, the sorrows and needs of ten such cities will leave an impression from which one can never get

away. These ten cities aggregate a population of over two million people. Now let us further remember that these cities are only a few of many others of the same type. In these cities, as in others, our Home Board has been for years, and is still doing vigorous and successful work. Some people might not see the needs, nor understand the needs of Home Mission work in these cities, but these could not include the man who has done work at the very heart of these populous places. I have turned away from each of these cities with a heart that loves them more, and a life that wants them to have more of our help. Even if there were ever a time when Home Missions were not needed, one thing is clear as the blue sky above us, and that is that time is just now. The growth of these cities in the past ten years makes a place for our Home Mission work in them, even if that place did not exist before. Instead of the circumstances and conditions growing beyond the needs of the Home Mission Board, the need has grown beyond the present ability of the Mission Board. In these ten cities alone we could wisely and well spend every dollar and every effort of all our Home Board's work, at present.

The cry is then from these cities for larger endeavors of our Southern Baptists through our Home Board.

For what then do these cities cry? I can answer that question, because my ear has heard the petition this year.

First of all there is the cry for more churches in these cities. Our Board ought to be so strengthened as to make it able to establish new churches in every city about which I am writing. The last ten years have marked a tendency for people to move out into suburbs and residential portions. When there is no Baptist church there, then we lose our people to the denominations of that locality.

In the second place there is the cry for church buildings. In some of these cities we will hopelessly lose out unless we can have more and better buildings.

Then there is the cry for more preachers. So few of God's prophets in these great cities compared to the population. Our men feel lonesome and crushed under the unmanageable task because they be so few.

Then there is the cry for more evangelistic work. In most any one of these cities in question we could have, and ought to have, remained for the whole twelve months after getting the work opened up and getting the ear of at least, some of these people.

These are the appeals of our home mission fields. Can we turn a dull ear to these walls?

We must remember that foreign missions, education, hospitals and all other of our work depend upon the well doing of home mission work. I really and conscientiously

(Continued on page six).

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One of the whitest frosts of the winter appeared on the 14th inst.

Rev. W. A. Roper has resigned at Biloxi and will accept the pastorate of the First Church, Kosciusko, June 1st, next.

This issue is almost wholly given to mission articles. Please read every one of them.

On the afternoon of the 12th inst. all that was mortal of Miss Clara Boyd, of Rankin county, was gently laid to rest by loving friends in Cedar Lawn Cemetery, Jackson.

Pastor P. A. Haman, of Learned, writes very hopefully of the prospects of his work along mission lines. Salem Church has already gone 34 per cent above last year for foreign missions.

Dr. Russell E. Conwell, of Philadelphia, Pa., delivered his last address for the season, at Clinton, Miss., on the 8th inst., which was his 198th lecture since last August. He is suffering of rheumatism and must go North for rest and recuperation.

We have just read with pleasure and profit Rev. W. Alex. Jordan's 16-page tract on

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"Tragedies of Thought and Toil." It is well worth reading and can be had by sending 10 cents to the author at Yazoo City, Miss.

Prof. E. S. Thompson has closed a successful session in school work at Virgil Rankin county. It was the privilege and pleasure of the editor to preach, on last Lord's Day, the sermon at the close of the session. Virgil is in a fine community and becoming enthusiastic on the subject of education.

The first chapter of the long-drawn out Sorsby-Fitzgerald case came to an end on last Tuesday, when a verdict of guilty was brought in by the trial jury, afflicting a life penalty. This has been one of the most prominent and largely attended trials in Jackson for many years. It is not known at this writing whether an appeal will be taken.

Southern Baptists and the Frontier, a pamphlet of 36 pages, written by Victor I. Masters, editorial secretary, and published by the Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., is a well-written booklet, packed full of facts. It stirs in the heart of the Christian enthusiasm and inspiration. It is an auxiliary booklet to "The Frontier," by Ward Platt, prepared with special reference to the needs of Baptist people in the South. It can be had for 10 cents, from The Baptist Record, Jackson, Miss., or The Home Board, Atlanta, Ga.

The Convention.

The special cars for the Southern Baptist Convention will leave Jackson on Tuesday, May 11, at 2:25. It was first announced that we would leave on Wednesday 12th; but, owing to the B. Y. P. U. meeting and the education meeting on Wednesday, the day of departure has been fixed on Tuesday 11th, at 2:25. If you want berth, write to Rev. J. A. Lea, Clinton. For all other facts about the trip see our issue of April 8th. See Dr. Rowe's announcement about delegates.

The following telegram from Dr. Willingham puts Mississippi down at a very low figure: "Mississippi 2 shares; total shares taken, 290." But, as The Record, which contained Dr. Willingham's first announcement of the scheme of taking shares to meet the emergency, did not reach its readers till last Friday and some not till Saturday, and as above telegram was sent on Monday afternoon, there was scarcely time after reading The Record to get a letter to Richmond. We shall indulge the hope that many shares will be taken by Mississippi and reported in our next issue. Let every one who can do so take at least one share. This

is a momentous hour with Southern Baptists.

Fellow servant of the Lord, have you done all you could to help our boards go to the Convention out of debt? If not, you yet have time. But whatever is done must be done quickly. The books of these boards close at 12 o'clock of the night of April 30th, just 15 days off from the date this issue bears. Great things can be done by two million Baptists in two weeks. Let all the tithes be brought into the storehouse, whether small or large, and there will be ample funds to meet every need of the boards. This is an hour to test the metal of every professed lover of the Lord. Brave hearts are in demand, for cowards will skulk and fail.

The State of Minnesota has passed an anti-cigarette bill. This is a step in the right direction, and one that should be followed by Mississippi and other States. The great conflagration in Fort Worth, Texas, last week is said to have been the result of a cigarette. Over \$2,000,000 worth of property, besides life and limb, all for the misguided pleasure of a few minutes. The bill prohibits sale and giving away of cigarettes and the paper used in making them, and prohibits the keeping and making of cigarettes for sale or gift.

The trend of sentiment and judgment is, that the cigarette, along with whisky and similar enemies of humanity, must go. The day will and ought to come when the use of tobacco in all forms will be outlawed by intelligence and decency.

The Work Before Us.

The first week in April closed with some significant figures on the part of many of our churches. Kosciusko has been without a pastor since the first of the year, but this has not dampened their missionary ardor as the work of the women in supporting a native missionary and that of the church together reaches \$234.18. Well done my brethren and sisters. Once more I feel the pulse of Beasley and this time at Sherman with \$77.16 for foreign missions. Flame scorched, commercially troubled, with the additional embarrassment of moving brethren and sisters and the further embarrassment of the absence of pastor for several months yet, in the midst of it all there were left some brave men and women at D'Lo who said we must have a hand in world-wide evangelism, and the figures reached close to \$150. The breath of Cinnamon perfumes the work of the church at Senatobia, and inspired by his leadership the gift to foreign missions is \$135.65. Ebenezer, in Holmes county, has raised her standard and with the Lord's help will support a native missionary, and this check for \$51.00 is the earnest of what we are to look for in a few days more. Far up towards the State line

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is Union at Chalybeate, and she sent out J. F. Ray from her membership to China, and follows this gift with \$120.75 to foreign missions and \$59.19 to home missions. Pittsboro in Calhoun county, is not only the capital of the county, but also is leading the association in mission gifts to the amount so far of \$117, while Calhoun City is making headway with \$58 to date. Bassfield far down in the piney woods is pushing up the figures along with others in spite of adverse saw mill experiences and sends for the two \$114.75. Shubuta sends \$60 with a word more later. Leland is leading the delta churches save one with \$269.75 for State and Foreign Missions. Many of you saw a program a few weeks ago headed The Building of a Great Church, and with the inspiration of that program the pastor and people where it was enacted give us an illustration of how to do it, and they not only are building it bodily but also are taking care of the spiritual grace of giving to other people the gospel of love and here is their check for \$726 for foreign missions. We were building better than we knew when the State mission funds were used to help build up the church at Greenwood. See how these strategic points swing into line for world-wide missions. Yes it pays to look after them in the time of their weakness, for one day they will help us do great things.

At this writing we have on my book \$13,942.41 for foreign missions and \$7,362.44 for home missions and these figures are more than \$6,000 ahead of same date last year. It is a time to do great things and we are come to the kingdom for such a time. "Do with your might what your hands find to do."

A. V. Rowe.

A Home Mission Crisis—Can We Meet It?

It would be calamitous to close the year, April 30th, with a heavy debt on the Home Mission Board.

The debt brought over from last year has been a great burden. It has hindered us at every point; prevented enlargement in many places, caused us to borrow money from the beginning of the year and filled us with anxiety all the while. We are doing our utmost to come to April 30th with a clear balance sheet, but a \$50,000 or \$60,000 debt stares us in the face!

Thousands of churches and individuals must send their small offerings, which in the aggregate will make a good sum and the smallest gifts made in sacrifice and love are as acceptable as the largest, but in this emergency the strong churches and laymen must come to the front. They will decide the matter.

Twenty-five or fifty of the strongest churches in each State by real giving can settle it right. Some of them ought to go far beyond the \$1,000 mark and scores of

them ought to range between \$500 and \$1,000, while the balance should come with \$100 to \$500 each.

Brethren, pastors, deacons and mission committees, wheel your churches into line and see that during the next two weeks they come to our help.

The appeal is to the laymen. If the laymen are ever to "make good" it must be in an emergency like this. God has a thousand Baptist laymen in the South who can avert this debt, if they will give at once an average of \$50 each. Some large-hearted, greatly prospered ones can, and I venture to hope will, lay \$1,000 upon the altar.

Beloved brethren, blessed of God and redeemed by the blood of His Son, will you not make glorious account of your stewardship in behalf of this great cause? We must not fail.

Yours in the service,
B. D. Gray,
Corresponding Secretary.

College Tidings.

I staid at home closely during the first two terms of the session, but the trustees thought it wise for me to go out among the people during this, the last term. At the urgent request of some of the pastors, I have been helping them with their mission collections over on the new M. J. & K. C. road. Last Sunday I preached a missionary sermon for Bro. Hill at Union. Union is an excellent town. Brother Hill lives there, and gives them two Sundays. We had a great congregation, and I greatly enjoyed the day. I had the pleasure of speaking to the school on Monday morning, which is presided over by Prof. Lunsford, a Georgian and a splendid Baptist man.

Sunday before last I was with Brother Lightsay at Neshoba. That also, is an excellent town. They have a beautiful, commodious new church. We had a great crowd and a good collection.

There, also, I spoke to the school on Monday morning. Mr. C. D. Lewis, one of our Mississippi College men, is in charge of the school, and is also doing excellent work as superintendent of the Sunday School. The mission collections were good at both Neshoba and Union.

Three weeks ago I had the pleasure of spending Sunday and preaching a missionary sermon at Kosciusko. I never fail to have a good time when I go to Kosciusko. My loyal friend, Captain J. P. Brown, is still in charge of the Sunday School, and the work is going right along in spite of the fact that the church was without a pastor. The Sunday after I was there, they called Bro. Roper, of Biloxi. He will have an excellent field, and will doubtless do a fine work. On Monday morning, I had the pleasure of speaking to the graded school, which is among the best, if not the very best graded school in Mississippi. Prof.

Boyd is a son-in-law of Blue Mountain, and I am sure that that has not failed to have its influence in making him the splendid success that he is.

Four weeks ago I spent the Sunday with Bro. John P. Culpepper, of the First Church, Newton. It was a very rainy day and the congregations were therefore, of course, small, but I had a fine time, nevertheless. On Sunday afternoon and Monday morning, I had the pleasure of speaking to the bright group of boys and girls at Clark Memorial College. The president and three of the teachers at Clark Memorial are former students of mine, and all the teachers there seem to be doing excellent work. Next Sunday I am to preach a missionary sermon for Bro. Jenkins, at Philadelphia.

Everything is moving along nicely at Mississippi College and Hillman. The health has been unusually good this session. The attendance at Mississippi College has not been as large as it was last session, but it has been much more regular, and all things considered, the session has been quite satisfactory.

I am to be out, among the high schools a great deal during April and May. I already have engagements to speak at the closing exercises of a number of high schools, and might accept a few more dates if I could thereby accommodate the schools.

Cordially,
W. T. Lowrey.

The Great Investment.

I have just read Dr. Willingham's plan for raising \$30,000 by dividing 10,000 shares at \$5.00 each among the States. I believe it to be a very happy suggestion and a practical method. It will be easy for many to take shares in the King's Business and ever after have the real joy of knowing that one investment which we have made cannot fail. When we have ceased from labor, this investment will be bearing compound interest until the end of time.

Today is a momentous moment in the Kingdom of God. The world is waiting for the Gospel of Love, and Light and Life. "How shall they hear without a preacher? How shall they preach except they be sent?" Many of our best young men and women are waiting to be sent; a debt means they cannot go. Let us take shares in the King's Business and save our Foreign Mission Board from the calamity of a great debt.

Fraternally yours,
J. L. White.

The Coliseum Place Church, New Orleans, has called Dr. Luther Little to the pastorate. He has proven himself to be a most excellent evangelist. His decision is not yet made known. He is a native Mississippian and we would be glad to have him back home.

The Cry of Ten Cities.

(Continued from page three).

believes that our Home Mission Board is the greatest force for bringing Christ to the world that exists on the globe today.

May I not ask that in these closing days of the conventional year that every church and every member of each church hear the cry of these and other cities and help us to go to the Convention out of debt.

We are now entering upon a new and greater period of material prosperity, which means that another ten years will mark greater growth in our Southern cities than ever before.

We must cast our home mission work upon a basis worthy the task in hand. I love the cities. I have seen their needs, and have heard their cry for help. These will not cease to ring out to our hearts.

Today I turn temporarily from my evangelistic work to make a tour of some churches to ask money for home missions. May we not all pray that these churches, and all other churches of our Convention, will do their duty in the sight of the field's needs and of God's call.

Luther Little.

Ft. Worth, Texas.

Salvation Only in Christ.

"Neither is there salvation in any other. For there is none other name under heaven given among men, whereby we must be saved." Acts 4:12.

This text emphasizes our missionary obligation, when considered from two or three points of view.

I. The World's Great Need—Salvation.

1. This need is based upon the fact that "The whole world lieth in sin and wickedness." (1 Jno. 5:19).

2. Salvation: (1) Freedom from condemnation—justification; (2) change of family relation—adoption; (3) partaking of the divine nature, being born again—regeneration; (4) holiness of character and conduct—sanctification; (5) entrance upon our eternal inheritance—glorification.

II. The Only Provision for the World's Need—Christ.

1. The one Mediator, who gave Himself a ransom (1 Tim. 2:5, 6).

2. Rejected, crucified and rose again; becomes the foundation of the structure of Christianity, and the foundation of the world's hope (Acts 4:10, 11).

3. Exalted to give repentance and forgiveness of sins (Acts 5:31).

4. "Whosoever believeth in Him, shall receive remission of sins (Acts 10:43).

5. "Neither is there salvation in any other."

III. The Obligation of Christians to Give Christ to the World.

1. This is God's way of salvation, and His will that the gospel of Christ be preach-

ed in all the world—to every creature. To fail to do our duty is to sin against God, who devised the plan for man's salvation.

2. Christ commanded it, and to fail would be to sin against Christ, who wrought out the plan—who died for the redemption of man.

3. Because of the world's great need. Christ alone can bind up the broken hearts; He alone can illumine life's pathway, lighten life's burdens, and satisfy the longings of immortal souls. Not to give them the gospel would be to sin against humanity, in withholding the only blessing that can meet the needs of immortal souls in this life, and which is their only hope for the life beyond the grave.

Are you, reader, doing what you can for the evangelization of the world? There is great need that every one do his or her part. What is done must be done quickly. We do trust that Mississippi will not fall behind this year—we must not fall behind.

Summit, Miss., Route No. 3.

Livingstone and Stanley.

Stanley, the explorer of the dark continent in search for Livingstone, the great missionary, was reported to have said after his return from his expedition, that although he was with Livingstone a number of days the missionary did not say a word to him personally concerning his soul's salvation, but so profound was Livingstone's devotional spirit, and so consecrated was his life, that it made a profound religious impression on his mind. May not the God of all grace in mercy to the soul of the explorer who sought for and found the faithful missionary in the jungles of Africa have brought him in touch with this man of God, and which may have resulted in his conversion to Christ. That Stanley entered that dark continent a poor lost sinner, and emerged from it a saved man. A consecrated Christian life, filled with the Spirit of God, is a living moving powerful sermon, and an argument in favor of our holy Christianity which infidels may try in vain to refute. Oh for a multiplicity of such lives today.

Death of Thos. L. Cuyler.

This Christian minister, successful pastor and versatile religious writer died at his home in Brooklyn, N. Y., a short time ago. He was a benediction to many. Who among us has not been benefitted by his articles on experimental religion and practical godliness. He was a Presbyterian and was therefore scripturally sound in the doctrines of grace. (By the way next to the Baptists the Presbyterians are the most scripturally sound of any people on earth). He was deeply spiritual and was therefore a wise and warm-hearted comforter. During his ministry he wrote and had published about four thousand articles. He lived to a good old age and at eventide he laid down his vigorous fruitful pen, and all asleep in Jesus.

Dorcas of Joppa.

The Holy Spirit by the pen of Luke records the life and labors of this good woman in few but telling words. You notice that he says nothing about her literary accomplishments, nor social standing for these by themselves were not worthy of mention; but her "good works and alms deeds which she did" are brought out prominently and which immortalized her name. This is in accord with the spirit and teaching of our Lord.

It is not the "society women" of our day whose lives and doings are attracting the attention of heaven, but it is the spiritual humble self-sacrificing women, whose lives are "full of good works and alms deeds they do," that attract and bless the world and are well pleasing in the sight of God.

Those weeping widows that stood around the dead body of Dorcas formed a monument to her memory more lasting than any granite one that might have been placed at her head in the cemetery of Joppa. Thrice blessed the memory of that child of God around whose dead body the poor and needy, the widow and orphan, weep tears of gratitude and sorrow. Such an one shall be "recompensed at the resurrection of the just."

A Poor Dying Woman.

There lay upon her dying bed, in a home of poverty, a poor woman whose mind and heart were distressed over the matter of her soul's eternal salvation. She was soon to appear before God in the eternal world. A neighbor lady visited the dying woman, and being a Christian and knowing the way of salvation herself, she bent herself over the face of the distressed one, and in loving tender tones told her about the loving Jesus, the Savior of sinners, and assured her that if she would put her trust in Him, He would save her soul and all would be well with her. The dying one was able by grace to do so, when her fears were quieted and peace came to her heart, and she passed away in the triumph of faith. Question—Who does our Lord authorize to tell to poor lost sinners the way of salvation? The church you say. Yes, and every redeemed saint on earth is authorized to tell the "glad tidings of great joy" to any poor lost sinner. It was not necessary for that Christian woman to find a preacher and have him go to that poor dying woman and tell her how to be saved. She did all that an apostle could have done when she pointed the dying one to Jesus the Savior of sinners. Thank God for the simplicity of the way of salvation which is not through the medium of a human priest, nor an ecclesiastical hierarchy, nor by nor through any religious ceremony, but by simple faith in our Lord and Savior Jesus Christ, to whom be glory both now and forever. Amen.

O. D. Bowen.

Handsboro, Miss.

Our Conventions.

The first meeting of the State convention which I attended was in 1845. It was held in Grenada in the month of May. I was not a member; but took an interest in the proceedings. If I remember rightly, Elder S. S. Parr was then pastor of the Grenada Church; but he moved to Missouri later, and died there I think, before the Civil War.

Nearly all the ministers who were there have gone to their home above, and nearly all the other members. Among those whom I remember were Father John Micou and his son-in-law, Elder Wm. M. Farrar; Elders Wm. Carey Crane, S. S. Latimore, A. E. Clemmens, H. B. Haywood, J. G. Hall, and of course E. E. Eager, previous pastor of the church.

It was at that session of the convention that, after due discussion, it was decided to enter into the formation of a southern body, so delegates were appointed to a meeting to be held at Augusta, Ga., for organization, which was done, and we have the Southern Baptist Convention. This is now one of the largest religious bodies in the United States, with three strong boards: Foreign and Home Missions and Sunday School. The secretaries are R. J. Willingham; B. D. Gray, and J. M. Frost—all able men.

Too few of our people keep themselves fully informed of the doings of these boards; yet they can get the "Foreign Journal" and the "Home Field" monthly a whole year for twenty-five cents each, and Sunday School literature cheaper than the "funny papers." And then, what about The Record—the State paper? Do all know what is being done in Mississippi, or in any part of it? How about giving for these objects? Subscription for extra copies of these periodicals and sent to near or far neighbors, may enlighten and encourage them. It has been tried successfully. You can thus preach to them and to the children. Some of the seed will come up and bring fruit in soul winning.

L. A. Duncan.

The Gospel of Jesus Christ.

By J. R. Nutt.

What is the gospel? There is no more important question than this. Yet, many people do not know. There are men in the pulpit who do not know what the gospel is. In Luke 2:10-12, we are told what the gospel is. "And the angel said unto them, Be not afraid; for behold, I bring unto you good tidings of great joy which shall be to all the people: for there is born to you this day in the City of David a Savior, which is Christ the Lord." Again in Matt. 1:23, we are told again what the gospel is. "And they shall call his name Immanuel; which is, being interpreted, God with us." Again

in Luke 1:32-33, we are told, "He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever." Paul received his gospel as a revelation from Jesus Christ. He preached nothing but Christ, his crucifixion and triumphant resurrection. In 1 Cor. 2:2, he says, "For I determined to know nothing among you, save Jesus Christ, and him crucified." Paul had no time for the higher critics. He gloried in the fact that Christ had called him to preach the gospel. In Eph. 3:8, he says, "Unto me, who am less than the least of all saints, is this grace given, to preach unto the Gentiles the unsearchable riches of Christ." To Paul the gospel of Christ was riches unsearchable.

In the first place, the gospel is "good tidings of great joy." It is a message of light and love to a sorrowing world. A gospel preached today that does not carry comfort and encouragement to those who are sad and discouraged is not the gospel of Christ. If there is one thing that Christ tried to do while in the world it was to set a star of hope in every human breast. He had sympathy for men and women in every phase of life. He always found his way to the home made sad by death. Christ had a special message for all such and the preacher who does not recognize the needs of all such in his congregation has failed in the very spirit of the gospel. The gospel is glad tidings to all who are in sorrow. To the broken hearted child of God the gospel is the only solace and comfort in a world of sorrow and disappointment. In the gospel is revealed the loving heart of the Savior. It was this love of the Savior that inspired the poet to sing:

"How sweet is the love of my Savior!
'Tis boundless and deep as the sea;
And best of it all, it is daily
Growing sweeter and sweeter to me.
I know He is ever beside me!
Eternity only will prove
The height and depth of His mercy,
And the breadth of His infinite love."

What a message there is in the gospel to the millions today who are in gloom. "Let not your hearts be troubled" is the glad note of the gospel of Christ to all who are distressed. These blessed words of Christ have brought more joy into the world and driven out more gloom and sorrow than anything else that has ever been said. Why is this true? Because they kindle a flame of hope for the future. That makes us forget the past. When the morning sun bursts upon the earth in splendor and glory we soon forget the darkness of the night before.

In the second place, the gospel of Christ is to all the people. It would not be the gospel if it were not thus. God is no respecter of person. The gospel is for every race, kindred and tongue on the face of the earth. Millions possibly will not be saved

but it will not be the fault of the gospel. The gospel is for all who will accept it. The world is guilty before God and stands condemned to eternal damnation. In the gospel we are told that Christ came to save the world. He came to seek and to save the lost. He shed his blood that the lost might be saved. He gave himself a ransom for many. By his stripes we are healed. He has borne our griefs, and carried our sorrows. He was wounded for our transgressions, he was bruised for our iniquities. The chastisement of our peace was upon him. Men and women, like sheep, have gone astray. Each one has gone his own way, but the Lord hath laid on him the iniquity of us all. Jesus takes my place and suffers for me and through the atonement of his blood my sins are all washed away. Jesus came not to condemn the world but that the world might be saved through his death and sufferings. Repentance toward God and faith in Jesus Christ is the only way men can be saved. If this is not the gospel in a simple way I do not know what it is. One thing I do know and that is that Jesus saves the people from their sins. He is God's remedy and God's only remedy for sin the world over.

"Sinners, whose love can ne'er forget
The wormwood and the gall,
Go spread your trophies at His feet,
And crown Him Lord of all."

Ackerman, Miss.

Some Free Advice to Preachers.

By One of 'Em.

I. Hold to Truth.

The way some men, calling themselves preachers, let the truth slide and glide about is evidence of the need of a little courage. He is a moral coward that is afraid to tell the whole truth. The truth makes freedom, and this old world is just dying for liberty, complete and full. Half-truth means half-bondage, and half-freedom. Just freedom enough to make you want more; and so little that you are unwilling to make much effort to secure it. Preach a full, all round truth. Hold to it as the only hope for the souls of men, and the only redemption of lives. And then enforce your preaching by living the truth in all its fulness and beauty.

II. Be Yourself.

Don't try to talk like some one else. The natural voice is better than the artificial one. Don't try to act like other men, in the pulpit. Most every congregation contains sufficient intelligence to discriminate between the real and the counterfeit. Don't try to be someone else. Just be plain old Bill Jones, if that is your name. It will become you more and more.

III. Study the Book.

No matter how much Shakespeare and Chaucer you may be able to quote, nor how many stories about Napoleon and Caesar

you may be able to tell, the people really love the stories of the Old Book, and want to hear them again and again. Don't study to argue, but to gain that knowledge which goes hand in hand with real heart power. It is better to know the One Book well, and be able to teach it, than to have a smattering idea of many books.

IV. Don't Be a Kicker.

People who are at all sensible, will see your kinship to the mule, without you showing it with your kicking appendages. If all the energy used in the pulpit in denouncing others, was used in renouncing self, we would surely have a most blessed set of men to preach to us. Nothing has ever been accomplished in the Kingdom by kicking, except the raising of a little dust, or confusing the saints. It adds absolutely nothing, locally, or generally, to the forward movements in the work. If you have aspiration to be a worker, never kick; for workers never kick, and kickers never work. That is a rule that is universally axiomatic.

V. Be An Honest Man.

Reproach has been brought upon the sacred calling of preaching, by men who have carelessly or otherwise, acted dishonestly with men. Failure to meet an obligation; ignoring commercial demands, just and true; buying everything that can be had on credit, and ten thousand other ways, have preachers reproached themselves and discredited the calling. A man who is dishonest, willfully, has no right in any pulpit. If he is dishonest through carelessness, he should be rebuked and forced to employ someone to attend to his business for him.

VI. Be Evangelistic.

Make every service an effort to reach the lost. The sermon that has no purpose, may tickle the fancy of some old whimpering sinner; but it will never be the "power of God unto salvation." If the church, and the pastor don't expect sinners converted, then they had better quit and not cumber the ground. One great reason churches do not expect for folks to be saved, except during protracted meetings, is because preachers have failed to preach soul-winning sermons except during these seasons.

Atlanta, Texas.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains

125 CENTS
NEVER SOLD IN BULK.

TAKE ONE
of These Little Tablets
AND THE PAIN IS GONE.

News in the Circle. Martin Hall.

Pastor W. A. Hewett has just celebrated the fourth anniversary of the present pastorate at Columbus. During this period there were 570 accessions to the church. The old house has been removed and a splendid new building erected at a cost of \$50,000 and practically paid for in less than two years. The large auditorium is packed at every preaching service and it is said that at night the congregations are larger than all the other congregations combined. He is doing a great work to which the Lord adds His blessings.

Evangelists Bamber and Reynolds are to conduct a meeting for Pastor Solomon and his people at Clarksdale next Sunday. Bro. Solomon asks the prayers of all Christians for the Lord's blessings.

Pastor Riley and his people are rejoicing over the good meeting just closed at Griffith Memorial. Bro. Riley and his most estimable wife enjoy the unlimited confidence and esteem of the membership of the church as well as the entire Christian citizenship of Jackson. Their work at Griffith Memorial is marvelous. His help was abundantly remembered.

We rejoice at the arrival of a pastor-evangelist in the home of Rev. E. D. Solomon. He begins work as a ten-pound heavy weight. Long may he live to bless the world.

The saints at Winona greatly enjoyed a recent visit from their former pastor, Evangelist W. P. Price, last Wednesday night. A large congregation greeted him. He spoke of the work of the Home Board.

Rev. W. A. Borum, of Oxford, is aiding Dr. T. J. Shipman in a meeting at the First Church, Meridian, this week. The two will make a strong team. The blessings of the Lord rest upon the efforts.

In twelve months there have been 52 additions to the church at Clarksdale. The church is now self-sustaining. Gave \$700 to the Seminary endowment and \$1,900 to all purposes. The Sunday School has increased from 35 to 95. The building has been repaired and repainted inside and out. Bro. Solomon brings things to pass.

Evangelist Sid Williams has recently held a meeting with Pastor L. R. Burruss at Brownsville, Texas. 26 were added to the church. 14 men who will add great strength to the church. The pastor's baby boy, Milford, was baptized. The field is missionary ground.

Rev. J. V. Dickinson has accepted the pastorate of the First Church, San Antonio, Texas, and will enter the work at once.

The church at Grenola, Mo., recently set apart to the ministry Bro. J. W. Foster. He stood a very rigid examination, which lasted for two hours.

The church house and furniture of the church at Collierville, Tenn., Rev. J. F. Burns pastor, burned. The church caught while the congregation was worshipping. Insurance \$1500. The loss about \$3500.

Rev. J. W. Gilson has resigned the Gaston Avenue Church, Dallas, Texas, and will come to Memphis, Tenn. He is a native Mississippian.

Pastor W. C. McPherson has resigned at Harriman, Tenn., and accepted the pastorate at Paragould, Ark.

Evangelist W. A. McComb is booked to aid in a meeting at El Dorado, Ark., April 23. Pastor H. C. Rosamond is looking forward to a great meeting.

Rev. W. A. Hamlett, once pastor at Grenada, now of Temple, Texas, lately assisted Pastor M. D. Early at Lawton, Okla., in a meeting. 60 additions to the church.

Evangelist T. T. Martin will aid Pastor W. A. Jordan in a meeting at Yazoo City beginning May 18th.

Pastor J. U. E. Wharton, Homer, La., is being aided in a meeting by Evangelist H. A. Hunt. The prospects are bright for a glorious meeting.

The Baptist and Reflector says, "Rev. M. Ashby Jones, of the First Church, Columbus, Miss., accepts the call to the First Church, Augusta, Ga." Guess the writer means Columbus, Ga. Dr. Pendleton Jones was once pastor at Columbus, Miss., but not Ashby. Rev. W. A. Hewitt is the aggressive successful pastor at Columbus, Miss., now.

In all the papers this week there appears an article from the pen of Dr. W. W. Hamilton, the title of which is "Change the Date of the Convention." His reasons for wanting this change do not appeal to this scribe. Many think it meets at the proper time. May is a good month—not too cold nor too hot.

USE OUR MONEY
Establish a profitable and lasting business of your own. Be your own boss. We furnish everything, including Sample Outfit valued at \$5.00. We began with nothing; are now worth \$200,000. What we did you can do; we will gladly help you. Big Catalog, Plans and Sample Outfit sent free. Write now. Consolidated Portland & Frame Co.
290-10 99, Adams St., Chicago, Ill.

How to Get Rid of Catarrh

A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty-four years, has been treating catarrh successfully. His treatment is unlike any other. It is not a spray, douche, salve, cream, inhaler, but is a more direct and rough treatment than any of them. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased membranes and makes a radical cure, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach, as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

HARRIS LITHIA WATER
"Nature's Sovereign Remedy" For Diseases of the Kidneys and Bladder.

This water can be obtained by sufferers everywhere, because it does not lose its medicinal value, no matter how far or how long from the spring.

Ask your druggist for it, if you are suffering from Stomach, Bladder, Kidney or Liver Troubles.

Write for booklet of testimonials from able physicians and relieved sufferers. They will convince you that there is none like it.

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COLE'S Corn Mills

are the best for making bread meal. They have successfully stood the test of competition for 40 years, with yearly increasing sales. They are made by hand, and your patrons will be satisfied. We can furnish the engine, too, if wanted. Catalog on request.

R. D. COLE MFG. CO., Newman, Ga.

The Sunday School.

1. Its Aim—In "The National Teacher-Training Institute Text Book" No. 2, p. 154 we read, "The Sunday school teacher's task is the training of the mind in morals and religion. If that is the teacher's task then it must be the aim of the Sunday school. In Mr. Beecher's 'Yale Lectures on Preaching,' we find this sentence, 'If you will look through the New Testament, with your eye on that point, you will find that Paul—the greatest of all preachers, I take it—aimed all the way through, and certainly Peter, in his famous sermon on the Day of Pentecost, aimed, at reconstructed manhood.' To my mind, these sentences mean very much the same thing, but do not present the real aim of the Sunday school, or of preaching. It is true that the teacher should train the mind in morals and religion, and also that the Sunday school should aim at the development of the student along these lines, but it is not true that this is 'the teacher's task,' or the aim of the Sunday school.

Dr. A. C. Nixon, in his book on Evangelism, p. 30, says, "A narrow and shallow definition of evangelism is that it means simply a proclamation of the gospel. A deeper definition is that it is the divine art of making people truly Christian."

(To be continued).

HUSBAND INSISTED

Some ladies allow a simple little trouble to grow into a big one, just for lack of the right medicine.

Too much trouble; too much expense; don't know what medicine to take.

All excuses; and poor ones, too. Such ladies need some one, with their own best interests at heart, who will see to it that they begin to take Cardui at once.

Now, Mrs. Rena Hare, of Pierce, Fla., luckily for her, had a husband, who, she says, "insisted on my taking Cardui."

In describing her plight, she uses these words: "I was a sufferer from severe female trouble. I had pains in my side, drawing pains in legs, faint spells, could not sleep. In fact, it was a general break-down. I found no relief till I took Cardui, when the first bottle helped me and now I am almost well."

Your druggist will gladly sell you a bottle of Cardui, with full directions for use.

It is purely vegetable, non-intoxicating, and reliable remedy, for all women, young and old, who suffer from any of the common female troubles. Try Cardui.

WANTED—Cultured, Southern lady, taking select party to EUROPE, desires several ladies or gentlemen to complete number. References exchanged. Address 935 North State Street, Jackson, MISS.

BRIGHT'S DISEASE

Do you ever feel all tired out? Or as if you were going to dip? Do you feel "blue" and ready to give up? Are you physically or mentally overworked?

If so, your liver or your kidneys are out of order—diseased. You are in danger of Bright's disease and other serious affections. Bright's disease is especially dangerous; it could be kept from you and you might not know you had it. You should start at once to take Dr. DeWitt's Liver, Blood & Kidney Cure.

This efficient remedy has cured thousands afflicted like you. It absolutely CURES by first cleansing and stimulating the liver, next purifying and enriching and restoring diseased kidneys to healthy action. By the use of Dr. DeWitt's Liver, Blood & Kidney Cure you will regain health and strength and the world will seem brighter. If your druggist cannot supply you, accept no substitute, but send \$1.00 and we will send the bottle of the medicine, to you, transportation prepaid. Address The W. J. Porter Co., Manufacturers, Baltimore, Md.

Dr. DeWitt's Liver, Blood & Kidney Cure

COLUMBIAN SAW MILL

which in plain English means it is the best saw mill on earth. It possesses improvements ten years ahead of any other mill on the market.

Improved Feed, Wire Rope Drive, Quick Receiving Set-Works, Automatic Triple Acting Steel Dogs, Chain Oiling Bearings.

Using the same horse power, we guarantee it to cut One Third More Lumber than any other mill in existence. Its design, light, its workmanship and material are the best. It drives every wheel. Write for catalog and price. Manufactured by COLUMBIAN IRON WORKS, Dept. M., Chattanooga, Tenn.

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Round Trip Rates From:	
Aberdeen	\$6.05
Canton	1.05
Durant	2.15
Harriston	2.70
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Harkville	5.00
West Point	5.50
Belzona	2.70
Greenwood	3.60
Hazlehurst	1.40
Moorhead	3.60
Winona	3.25
Brookhaven	2.00
Gloster	4.10
Grenada	4.10
Holly Springs	6.75
McComb	2.90
Port Gibson	3.20
Yazoo City	1.80

Tickets on sale April 19-20 and 21st. Good to return from Jackson, Miss. not later than April 23rd, 1909. For further information apply to Ticket Agent, or A. S. HAINES, D. P. A., Jackson, Miss.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)

Woman's Central Committee.

Mrs. J. A. Packett, Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Cranberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice President; Mrs. G. W. Riley, Jackson, Recording Secretary.

"God's plow of sorrow" Troubled brow

I know that God hath passed thy way,
And in thy soul his heavy plow
Hath left its token day by day.
Be thine his after-rain of love,
And, where his heavy plow
Hath passed,
May mellow furrows bear above
A holier harvest at the last!
He ploweth well, he ploweth deep,
And where he ploweth, angels
reap."

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The following extract from Seminary notes as published by "Baptist World," is interesting as bearing on our topic for April:

Dr. W. B. Bagby, the speaker of the morning, has been a missionary in Brazil for 28 years. He is the father of our fellow-student, Bro. T. C. Bagby, who has been giving an illustrated lecture on "Brazil." Dr. Bagby, though apparently not an elderly man, is the first Baptist missionary to Brazil. Before going as a missionary he was pastor of a Baptist church in Texas and was Dr. Mullins' first pastor. When Dr. Bagby, as a young man applied to the Foreign Mission Board to be sent as a missionary to Brazil, the Board objected on the ground that they had no mission work in Brazil and that he was needed

in China; that there was not enough money available to justify opening new work. But he quietly yet firmly insisted that God had called him to work in Brazil. They still objected and he said, "God has laid on my heart the work in Brazil; believing that the way will be provided, I shall go as soon as possible." He was sent and went out not knowing whether he went, to begin work in a new country that now numbers 200,000,000 souls. The marvelous working together of the details of the circumstances that aided them in getting located and starting their work can be nothing other than the fitting together of the parts of God's plan and the answer to prayer on their part for guidance and to prayers of some in that land for some one to come with the Gospel. Bro. Bagby found a colony of four or five hundred ex-Confederate soldiers in Brazil who had gone there for other reasons than missionary, yet out of this colony have come 25 missionaries and others are preparing. At Bahia the natives threw stones and bones at him while he preached and he still bears on his forehead a scar where one of the stones hit him. Persecution did not stop the work. Where they threw stones and sand God rained down showers of blessings and 26 years later, in 1907, the Brazilian Baptist General Convention met at Bahia. Brazil is a Catholic country. They have made Mary the goddess of South America. He said he had not found in 28 years one person, except those who had come under the influence of Protestantism, who even claimed to be saved. A converted priest said he knew of no one who had come under his ministrations of 22 years that had a real Christian experience.

Bro. Bagby told of the wonderful influence of hymns in Portuguese, the language of these people. One whole family into which death had come was saved through hearing, "Come ye sinners poor and needy." The people are now willing to hear the

Gospel. Bro. Bagby says there is a grander Baptist opportunity in South America than in any other mission field except China. There are more than 120 Baptist churches and over 5,000 members. The need now is men and women to carry the message of salvation.

This Will Interest Many.

F. W. Parkhurst, the Boston publisher, says that if anyone afflicted with rheumatism in any form, neuralgia or kidney trouble, will send their address to him at 704-35 Carney Bldg., Boston, Mass., he will direct them to a perfect cure. He has nothing to sell or give; only tells you how he was cured after years of search for relief. Hundreds have tested it with success.

Mrs. Julia T. Johnson, Clinton, Miss.

Dear Mrs. Johnson—At the request of my friend, Mrs. G. W. Leavell, I write a short account of the week of prayer for Home Missions as observed by the ladies of the Missionary Society of the Oxford Baptist Church during the third week in March.

The president of the Society, Mrs. G. W. Leavell, selected the leaders for each day the week before. So each leader had ample time to work up her program, and this was done conscientiously and well.

The interest in the meetings was good the first day, and seemed to grow all the week. The class room where we met was well filled each afternoon. The Wednesday program for the young ladies brought out the largest attendance, thirty being present that afternoon.

I am sure each one of us who attended these meetings is more deeply interested in Home Missions. How could it be otherwise when we learn more about the missionaries and the mission fields!

The treasurer of the Society, Mrs. F. S. Leavell, reports the offering for Home Missions made during the week to be \$65.75. And less than a month ago the Society gave \$10 more to Home Missions.

The Oxford Missionary Society has a large number of zealous, consecrated workers on its roll.

Very sincerely,

Mrs. W. M. Burr.
Oxford, Miss., April 1, 1909.

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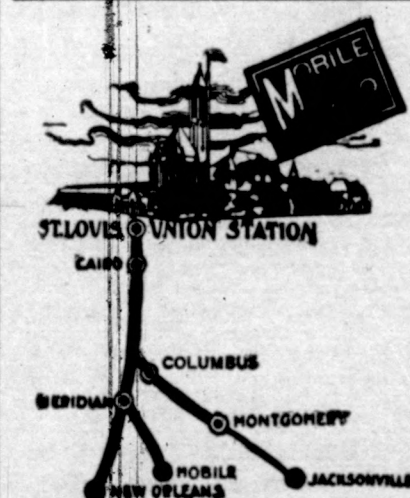
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Stereoscopic Views.

There has been a continual downpour for three days. The clouds hung low and nearly shutting out every glimpse of blue sky, and mud and slush made it too disagreeable to go outside. It was Sunday morning and I sat gazing in the fire, half dozing, and half dreaming of other days and other scenes. All at once pictures began to pass before my mental vision. Some were comic, some beautiful, some sad, but all were entrancing and fascinating to me. One was a country home with shada trees bending low, that almost obscured the rustic porch. A little to one side pinks, daisies and holly hocks were blooming in riotous profusion, and bright-winged butterflies flitted about, sipping nectar from the flowers.

In that home was a father with sunny brow and joyous heart, who sat by the window reading God's Holy Book, opposite sat the mother with serious but calm face, and the hands that were never idle were knitting hose for the children. Two sisters just verging upon womanhood made the home life beautiful and two little girls were playing doll in one corner. What a host of joyous memories thrill the soul as in fancy we go back to the "long ago," when life was one long sweet May day. With intense yearning we long to hear the words of approval from a dear old father's lips, and feel once more the soothing touch of mother's hand.

The stereoscope shows another view and two young girls are riding a gray horse and going with father to Sunday school, at dear old Antioch. Superintendent David Sexton is in his place, giving each child a sweet smile and glad welcome, and now sixty children are singing "Hark ten thousand harp and voices sound the praise of Jesus." Nearly 50 years have passed but that song still echoes in the aisles of eternity. That was a model Sunday School. We have attended many others but none where there was so much interest, such an earnest thrill pervading so many hearts. It mattered not how cold or gloomy the weather, the superintendent and my father were always there and the influence they wielded on this community was an "impor-

tells" that can never, never die. Their memories are embalmed in the hearts of "the few" who survive, but the good they have done will be told by the angels in the resurrection morn.

Here is a picture of two girls starting off to the Judson Institute. Rev. E. E. Eager lays his hand upon their heads while he invokes the blessing of Heaven upon them, and commits them to the care of the tender Shepherd. In those old days a pastor was paid almost sacred homage. True he was not regarded as infallible, but his words were like "apples of gold in pictures of silver," and Bro. Eager was especially dear to us, for he took us both down into the water and baptized us. Our hearts were bound to him in links of gold, and his parting words remain in our souls as a sweet benediction.

Here are views showing our entrance in the schoolroom when all eyes were scanning the new girls. Five years of school life quickly pass with their joys and sorrows, their successes and failures, their ambitions and hopes, and the graduating class assembles in the town hall to read essays and receive diplomas of good scholarship. With sad and tender regrets we turn away from the Temple of Knowledge and with trembling hand and faltering step, we approach the Temple of Womanhood and knock timidly for admittance.

With tear-dimmed eyes we bow our heads. Long years ago the Reaper came and took father and as his feet touched the cold waters he said with joy, "O death where is thy sting and where thy victory boasting grave."

Moaher lingered till 80 summers had marked her face with wrinkles, and her last words "my precious Savior," were uttered in triumph. Sisters all passed over the river with a song on their lips. I alone remain of that dear household band. Though I am old in years, I don't want to be "laid on the shelf" as something obsolete and useless. To do something for the Master is the deep yearning of my heart, and my earnest prayer is, that I may write words that will be a comfort and inspiration to others. At all times "I want to say what He wants me to say and do what He wants me to do."

E. C. Bolls.

YOU CAN AFFORD a new Song Book in your Church or Sunday School, and one for every person; "FAMILIAR SONGS OF THE GOSPEL," Round or Shape Notes, for \$3 for 100. Words and music, 25 very best songs. Sample copy 5 cents. E. A. K. HACKETT, 109 North Wayne Street, Fort Wayne, Ind.

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Deaths.

Sisco.

Miss Sarah Elizabeth Sisco was born April 18th, 1843, and died March 23, 1909. She was the daughter of John F. and Catherine Sisco.

She professed faith in Christ and joined the Baptist Church at Red Banks, Miss., in 1858, in which church she lived and died. Miss Sarah, as she was familiarly called, was one of those amiable characters which are a benediction to all that she came in contact with. Her tenderness to her brothers and sisters was beautiful and her care and devotion to them in trouble and sickness was up to the full standard of a sister indeed.

As a Christian her life was of that quiet, patient and humble nature which is a true type of Christianity.

Her faith in her Redeemer was a great stay and comfort to her in all her trials and afflictions and she died as she had lived trusting in the saving power of the blood of Christ.

The community has lost a faithful neighbor and friend, the church has lost a consecrated member, and the brothers and sister a loved one that will be missed in the home.

"Weep not; she is not dead but sleepeth" and on the morning of the Resurrection she will rise to meet her Savior and the redeemed of earth on that great day. Funeral services were conducted by the writer and her mortal remains were quietly laid to rest in the cemetery at Red Banks in the presence of a large assembly of sorrowing relatives and friends.

Respectfully,
J. P. Horton.

Holly Springs, Miss.

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H. Haywood, Pastor.

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St. Louis, Mo., Sept. 1, 1908.
Mr. J. T. Shuptrine, Savannah, Ga.

Dear Sir:—I have been a very great sufferer from eczema for four or five years, and have used many remedies and have been treated by the most prominent specialists here for skin diseases without success. Sometime ago, my sister, Mrs. Elton, formerly of your city, induced me to use Tetterine, and after using same a few weeks, I am grateful to realize that I am at last cured of the tormenting, burning eczema. So valuable a remedy as Tetterine should be known of by the thousands throughout the country who are suffering as I have been, and I shall take pleasure in recommending it wherever an opportunity presents. Very respectfully,
(Signed) Miss A. B. King, 6222 Vernon St., St. Louis, Mo.

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Alien Immersion.

Alien immersion is immersion administered by denominations outside of the Baptist fold. Such is the ordinary meaning of the term, but it will help to a better and broader understanding to define it thus: Alien immersion is an immersion administered by religious bodies contrary to the law of the New Testament. Churches have nothing to do in fixing immersion; it is fixed by Christ, and we have only to do it as He has fixed it. Immersion is immersion when considered from one viewpoint; but when considered as Christ applied it to the workings of His kingdom and churches, every immersion does not measure up to his application of it.

Nagman dipped himself in the Jordan—and for him it was perfectly scriptural, for he did as the Lord directed—but his immersion would not answer for the immersion that Christ has commanded for those who become His disciples. As to the exterior both are alike, but as to interior they are apart.

Jesus took a certain physical act—dipping the body in water—put a design and a doctrine into it, and then sent His disciples out into the world to practice it as He designed it. Now any immersion that does not answer to the design and doctrine that He put into the immersion He commanded, is alien immersion, the design being one of the main tests of validity.

Let us see this in the light of the other ordinance, the Lord's Supper. The supper is but a simple meal the elements of which are bread and wine. These elements were used in the Passover

meal, but not with the same design. The injection of another design brought in a new institution. So the injection of a new design and doctrine into immersion brought a new immersion into the world. This new immersion is New Testament immersion. To eat the Lord's Supper apart from its real design would be alien communion. In a word, in the absence of scriptural design is the core of the matter, and here the battle of Gog and Magog must be fought.

It can be seen from still another viewpoint. Jesus did not coin the word "Ecclesia." An ecclesia was just a town assembly under given limits. Now Jesus did not change the physical aspect of the ecclesia in building His ecclesia. He put a new meaning into the word, and gave to the world a new ecclesia—an institution with His own heart within it, and with His own brand upon it. Any body of people, therefore, originally considered that does not measure up to the meaning Jesus put into the word, is an alien church or ecclesia.

Now it is from these alien churches that alien immersion comes. If there were no alien churches, there would be no alien immersions. The question arises then, must Baptist churches, who claim New Testament authority for their churches, accept immersion administered by alien churches? If we accept their immersion, we accept them; if we accept them, why keep up the bars? We are all one. Why stand apart? If the fruit is good, the tree is good; if the tree is good, why cut it down?

I give below some reasons why I am opposed to accepting alien immersions. I may be wrong; but with the light I have these reasons are sufficient for rejecting such baptisms. If it is worth the while, let some one state his reasons for accepting them. Belief rests on evidence, and, when the evidence comes, it may change my belief.

1. I do not accept alien baptisms because I do no moral evil towards any one in rejecting them. In the exercise of my right in determining my duty, I do not infringe on the rights of those who seek membership in my church on such baptism. They have the right to apply; I have the same right to reject it.

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This prescription has proven to me that it will do all I claim for it. I am willing and glad to send it to any man who will write and ask me for it. I will mail it to you free. Have it filled and cure yourself at home privately. I will send it to you in a plain sealed envelope, so that you alone are aware of its contents. Don't suffer longer. I know what kidney trouble is and I know what this receipt will do. If you have lost hope of cure, try to regain that hope and your health by this receipt. It costs me nothing but a little time to write to me and a two-cent stamp. I will even pay the postage when I send you the receipt. This is the confidence I have in this great kidney and bladder prescription. Write me now. Address Dr. A. E. Robinson, 859 Bank Bldg., Detroit, Mich.

2. I do not accept such baptism because there is a doubt in my mind as to the propriety of it, and I must take the benefit of the doubt. Even the brother who offers for membership in a Baptist church on alien baptism admits that the church from which he comes is not loyal to the Scriptures. Else why should he leave his church? Does he do so on the grounds of convenience or social conditions? If so, my doubt as to his reception is increased; for church membership rests on loyalty and love for Christ, and not on social preferences.

3. I do not accept alien baptism because the acceptance of one branch of such baptism forces me to accept all branches of it. If I accept the baptism of Campbellites, I must accept that of Methodists; if of Methodists, that of the Greek Catholics; if of the Greek Catholics, that of the Mormons. The exterior of all of them is about the same, and, with slight variations, the interior is the same. All of them baptize for the remission of past sins, and that is enough to satisfy any intelligent Baptist that all of them came short of the Scriptures. For if design does not enter into the solution of the question of the validity of baptism, then any process of dipping from any source will answer.

4. I do not accept such baptisms because they fall short of the New Testament design of baptism. Jesus put a design and doctrine into the baptism He commanded, hence the design is as necessary to New Testament baptism as the form. New Testament baptism has a body and

Thursday, April 15, 1909.

THE BAPTIST RECORD.

a spirit, and both must exist or you have no scriptural baptism.

If I had to accept one or the other, sprinkling with a scriptural design, or immersion with an unscriptural design, I believe that I would take the sprinkling. Why? Because the person sprinkled would be regenerated, consequently teachable; while the other—baptized for the remission of sins—would be unconverted, hence a stranger to grace with a very slight hope of being taught. At any rate history informs me that the people who rest in the "lava of regeneration" for salvation are the very ones who have brought so much error into Christendom. From this error came "clinic" baptism, then the baptism of infants, then sprinkling for baptism, then unconverted church membership, then popery, then the invoking of civil law to enforce spiritual obedience to godless, ambitious men who assumed superiority in ministerial ranks. The loss of the design of baptism is the egg that hatched out all these evils.

5. I do not accept alien baptism because such baptisms are the baptisms of alien congregations, and not scriptural congregations. If they are not alien churches, then all bars to affiliation ought to be taken down for we are at one. If I accept the baptism of alien churches, I accept their doctrine of salvation which is implied in their manner of administering the ordinance.

6. I do not accept alien baptism because such baptisms are inconsistent with New Testament polity and law, and subversive of Baptist ideals, hence tends towards unwise and unscriptural amalgamations of conflicting principles and practices.

The basal principle of New Testament law concerning believers organically, is that of unity in all things. Read John 17:20-22, also Eph. 4:3-6.

Now with this basal law of unity between believers it is easy to see that any doctrine or practice contrary to this law is fraught with mischief, and contrary to New Testament polity. A belief

in two Lords, two spirits, two faiths, two Gods, two baptisms would be a direct thrust at this law of unity, given to bind believers in all ages to each other and to God.

What has this to do with alien baptism? Just this. When I accept alien baptism I accept two baptisms; for, as has been shown, all of the baptisms administered by alien churches have been done with the clearly stated design of putting away sin in some way and to some extent. With Greek Catholics and Methodists, baptism is a "sacrament" and is so administered! with Campbellites and Mormons, it is done to take away past sins—to all of them, more or less, it is the "laver of regeneration." Now New Testament baptism has an interior and an exterior. The exterior is the physical act of putting the body under water; the interior is the motive and intent that brings about the exterior act. If the exterior is wanting, it is not New Testament baptism; if the interior is wanting, it is not New Testament baptism. In either case there is only a fractional part of baptism—hence unlike New Testament baptism—hence another baptism—hence contrary to Baptist ideals of one baptism as the answer of a good conscience towards God. Alien baptism on the part of the baptized or the baptizer—or both—fails to express the gospel design and authority of baptism, hence I dare not accept it. Accepting or rejecting it is not a matter so slight as the "color of Absalom's hair," as one brother views it, but it involves principles as deep and true as the Word of God.

S. W. L.

I do not accept such baptisms because such action tends to the destruction of denominational lines without sufficient scriptural grounds. There can be no difference, so far as authority enters the question, between an immersion administered by a Masonic lodge and one administered by a hierarchy. In each case the immersion would proceed from human authority. There is no place

found in the New Testament for administering baptism upon human authority, hence all such baptisms must be regarded as of human origin, and unfit to be classed with those baptisms administered upon the authority of the scriptures. If Baptists have no scriptural authority for baptizing, they ought to leave it off, and go over to the Quakers. If they have, they have it by virtue of their loyalty to New Testament ideals. If Baptists are loyal to Christ—the test of loyalty being their likeness to the faith and practice of the New Testament—then the Pedo Baptist world is not loyal. Hence in receiving their baptisms Baptists receive from an unloyal people an unloyal work, and thus destroy one of the living witnesses of denominational distinction. It is just a trade of Divine authority for human authority. Baptists are a distinct people, and have been through all the ages, and if they remain distinct it will be due to their loyalty to Christ. Whenever we reach that point in life that we are willing to compromise the Bible for worldly applause then "Ichabod" will be written on our tomb. Let us love the world, and hold to the truth for our Lord's sake. If we have been worth anything to the world, we can be worth infinitely more by remaining steadfast and unmoved, and always abounding in the work of the Lord.

The greatest gain for Baptists has always been with those who have held on to the whole truth against the odds of the world. Open communion and alien immersion Baptists will die of their own weakness; for if they compromise the ordinances of the church, they will compromise the laws of the kingdom.

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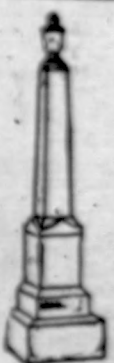
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Mississippi Ranks Fourth in Production of Naval Stores.

Mississippi held fourth place among the States figuring in the naval stores industry last year, outranking Louisiana, North Carolina, South Carolina and Texas. The three leading States were Florida, Georgia and Alabama. The States making the most marked advances in the production of naval stores last year were those using improved methods in turpentine, and it is safe to predict an even better showing in Mississippi when the cup and gutter and the cup and apron systems are used more widely.

The production of more than 36,500,000 gallons of turpentine and more than 4,000,000 barrels of rosin, with a valuation of more than \$14,000,000 for the turpentine and nearly \$18,000,000 for the rosin, summarizes the output of the naval stores industry for all States in 1908, according to the preliminary report of the United States Forest Service just completed. The study was provided for in a special appropriation of \$10,000 by Congress and the report contains the most complete and accurate statistics ever gathered for the naval stores industry in this country and covers the production for both 1907 and 1908, giving comparative figures for the two years.

Of the eight Southern States, each producing more than 200,000 gallons of turpentine and 25,000 barrels of rosin, Florida leads the list with 17,030,300 gallons of turpentine in 1908 against 15,572,700 gallons in 1907, and 1,932,114 barrels of rosin in 1908 against 1,774,370 barrels in 1907.

Georgia, Alabama, Mississippi, Louisiana, North Carolina, South Carolina and Texas follow in the order named. The comparative report of the production by States is as follows:

	1907.	Turpentine Gallons	Rosin Barrels
Florida	15,572,700	1,774,370	
Georgia	10,119,500	1,173,575	
Alabama	3,544,300	418,496	
Mississippi	2,232,500	255,307	
Louisiana	1,134,100	126,346	
N. Carolina	916,400	168,561	
S. Carolina	586,950	75,057	
Texas	74,350	7,609	
	34,180,800	3,999,321	

	1908	Turpentine Gallons	Rosin Barrels
Florida	17,030,300	1,932,114	
Georgia	10,347,800	1,203,059	
Alabama	3,744,050	446,909	
Mississippi	2,277,850	277,704	
Louisiana	1,696,250	195,804	
N. Carolina	732,300	131,907	
S. Carolina	559,800	72,125	
Texas	200,650	28,661	

While these figures show an increase of 2,408,200 gallons of turpentine and 288,962 barrels of rosin for 1908 over 1907, there was a marked decrease in the value of the product for 1908 as compared with the preceding year. This was due to the great decrease in the prevailing prices for turpentine for 1908 and the slight decrease in the prevailing prices for rosin during the same year. The value of the product for the two years follows:

Turpentine 1908, \$14,112,377.32;	
1907, \$18,283,309.93; rosin 1908,	
\$17,783,509.61; 1907, \$17,317,059.93; a difference in the value	
of the combined output of \$3,704,482.93 in favor of 1907.	

The figures used in determining the value of turpentine and rosin for the two years are based on the market quotations at Savannah, the recognized naval stores market of the United States. The average price received for turpentine manufactured in 1908 was \$0.3857 per gallon, and in 1907 was \$0.5349 per gallon. The average price received for rosin in 1908 was \$4.14 per barrel and in 1907 was \$4.33 per barrel.

The number of operations for the two years were distributed among the eight States as follows:

	1908	1907
Alabama	192	185
Florida	633	595
Georgia	666	643
Louisiana	25	22
Mississippi	94	93
North Carolina	41	48
South Carolina	37	39
Texas	8	4
	1,696	1,629

The increase in production for 1908 over 1907 was due to more favorable weather and labor conditions than to increased operations. But few operators increased their operations, owing to the disorganized condition of the market at the time operations commenced. Figures upon which the

report of production for the two years is based were secured by a system of correspondence and personal visits to the points of production by agents of the Forest Service.

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H. M. Caldwell Co. of Boston and New York announce for immediate publication "The New Philosophy of Life Series," being a series of essays by Rev. J. Herman Randall of Mount Morris Baptist Church, New York, on the "New Thought Movement." Mr. Randall's sermons on the subject delivered in New York this past winter were phenomenally successful and brought him a national reputation as an advanced thinker.

There are many different forms of expression in this "New Thought Movement," Christian Science, Emmanuel Movement, etc., each embodying certain truths and each open to criticism. The author believes the time has come when flippant ridicule, mere criticism, and wholesale condemnation should give place to intelligent insight and wise discrimination, and in this series an attempt is made to show the truly scientific and religious principles underlying all these kindred phases of thought, to bring science and religion into closer harmony and to throw new light on their truth as applied to human life in the whole range of its experience.

The first volume of the series will be issued in April entitled, "The Real God," comprising the two essays, "The Universal Mind" and "The Divinity of Man," to be followed by "The Subconscious Mind," "The Power of Suggestion," "Mental and Physical Man," "Paths to Attainment," "The Supreme Victory," and "The Rebirth of Religion."

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Power From On High.

"But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witness both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth." Acts 1:8 R. V.

"For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Acts 2:39.

Before laying my hand upon the keyboard of my machine to write, I went alone before God and prayed earnestly that He would direct to His glory the honest convictions of my heart upon the great subject of endowment for service. I am aware that some will criticize, some doubt, some dispute—but what of that? I am one man under God absolutely willing for His Word to settle all the questions of my life.

Piety and power were the characteristics of the Church in the days of the apostles—today, in many places, it is wordiness and weakness. We refuse to accept anything done by the Church today that cannot be fully explained and thoroughly understood by a 6-year-old boy. Jesus promised his disciples power to carry on his work—let us notice, 1st. What This Power Was Not.

1. Jesus did not promise physical power, like that possessed by Sampson when he carried upon his back the gates of Gaza, or with the jaw-bone of an ass slew the Philistines heaped upon heaps. It had nothing at all to do with bone, muscle and sinew.

2. Nor was it the power of eloquence, though that is not to be despised. Oh, yes, there is a tremendous power in words. They breathe, they burn, they fly about the world charged with electric fire and force. You may electrify a corpse. By bringing it into contact with a battery you may make it imitate the living; but it is after all only the semblance, not the reality of life. Words cannot regenerate a soul.

3. Neither was it the power of education. Education without consecration—education without Christ—proves in many instances a curse both to the possessor and to the community in which he lives. We get knowledge from schools—wisdom from God—when the two are combined and thor-



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Winona, Miss.,	15.70
Grenada, Miss.,	14.95
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Tickets on sale May 10, 11, 12 and 13. Limited to leave Louisville not later than May 22, 1909 except extension to June 11, 1909, may be secured by deposit of ticket and payment of \$1 fee.

A special tourist sleeper and first class coach for the Baptists will leave Jackson, Miss., at 2:25 p. m. on Tuesday, May 11th arriving Louisville 7:50 the next morning. Double berth (accommodating two persons) rate \$2.25. Requests for berths should be sent in as soon as possible.

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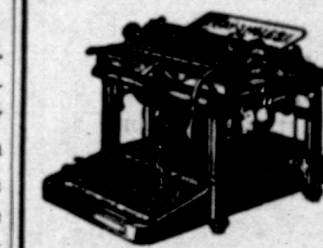
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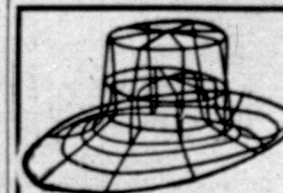
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oughly surrendered to Him to be used for His glory, there is power in that life. One fact the history of the Church has indisputably demonstrated—that scholarship alone, however valuable it may be as an accessory, is not a sufficient qualification to teach a lost soul the way to God.

4. It was not the eradication of their sinful nature—though there seems to have been quite a moral uplift—loss of self and more of Christ.

5. Not modern "holy sanctification." These modern phrases have been used of the devil to prejudice people against this doctrine—let us look beyond these human inventions and see what God says.

6. Not the "second blessing"—and yet it may have been a second blessing in a sense—I think they really felt that they had received a genuine blessing. It was subsequent to regeneration.

7. Not influence. They didn't have enough influence to keep out of jail—but they had power to pray the jail doors open and walk out.

II. What This Power Is.

This wordpower (dynamis) carries the thought; from the word comes dynamis, the science of moving forces. Another word is here too—dynamite. A glance at the family of words will show us what is bound up in the promise. It is the power of the supernatural God coming upon a man, enabling him to do that which otherwise he could not do. If you will take a magnifying glass and hold it between your hand and the sun you will feel the rays of heat burning your hand, and unless you remove the glass you would soon burn a hole through your hand—this to my mind is a faint illustration of this power. God shines through His servant in such a manner as to burn the heart and conscience of the sinner—but the glass was specially prepared, so must the servants be. We get salvation from Jesus and Him alone—but we get power for service from the Holy Spirit.

III. To Whom Promised.

Peter said it was promised to "you and to your children, and to all that are afar off, even as many as the Lord our God shall call unto him." Acts 2:39. We say it was for the apostles and since their day this power has been taken away. There is not a line

of Scripture to prove this assertion—we judge from observation. We do not see "the demonstration of the Spirit and of power" in our preaching, hence, we conclude that it is no more. From the same method of reasoning we may conclude salvation has been withdrawn, because we do not see, as a general thing, men living up to the New Testament idea of Christianity.

Jesus, as the man of Galilee, not as God, but as the son of Mary, the human Jesus, needed the power of the Holy Spirit. Luke tells us in the fourth chapter that he was "full of the Holy Ghost"—"led in the Spirit"—"returned in the power of the Spirit into Galilee," etc., and we know that the triune God was present at his baptism, the Holy Spirit "descending as a dove and coming upon him." Let us remember that this was only needed as the man Jesus, and not as God. He was very God of very God, and yet he was man as well.

The disciples needed this power too. They were regenerated men, but in order that their witnessing for Jesus might be with effectualness they needed the power of heaven—so do we. "If I may be baptized with the Holy Spirit I must be. If I am baptized with the Holy Spirit, then will souls be saved through my instrumentality who are not so saved if I am not so baptized. If then I am not willing to pay the price of this baptism, and therefore am not baptized, I am responsible before God for all the souls that might have been saved, but were not saved, through me, because I was not baptized with the Holy Spirit."

A man told me that this power was for the purpose of working miracles and was not for the disciples in the apostolic age alone. He did not believe in it and a look backward at his life will prove that he certainly did not possess it either. To those who think this way—see the 12th chapter of I. Cor. "Now there are diversities of gifts, but the same Spirit." All do not receive the same power, but there is a power for service given in some way as seemeth best to the Giver.

IV. How Obtained.

The one essential, the all-inclusive condition is obedience. Acts 5:12. But for convenience let us

use three S's: Surrender, Separation and Supplication.

1. Surrender. "We are His witnesses of these things: and so is also the Holy Spirit, whom God hath given to them that obey Him." Acts 5:12.

The Holy Spirit is holy and will not abide in an unsundered rebel heart. An absolute unconditional surrender to the Will of God to obey Him in all things is necessary. "Self-abnegation is essential to the enthronement of Christ."

2. Separation. Here is where we have lost power—when some of our friends die we have to look up the church register to find out where they have gone. A ship in the sea is all right, but when the sea gets in the ship all is wrong. "Come out from among them"—live for God and for Him alone.

3. Supplication. The church prayed more in the apostolic days than now—see them praying under persecution—praying Peter out of jail, etc. Prayer is the key brethren that unlocks the great power house of heaven if we would only learn to use it.

See Jesus in the Jordan—surrendered to the will of the Father—fulfilling all righteousness—separating himself from the world now for his work of redemption—and Luke says he was "praying."—then the Holy Spirit came upon him.

See the apostles—surrendering to the will of Jesus by tarrying in Jerusalem—an absolute surrender—separating themselves from the world and engaging in the "prayer-meeting" in the upper room.

See you and I. Oh, what can I say? Shall we at this moment do, likewise—will we not honor the blessed Holy Spirit—the viceroy of the absent King—or will we grieve him away.

Is your ministry as fruitful as you wish—are you courageous and bold in denouncing sin—or are you seeking the pleasures of the world to find pastime. Let us prayerfully seek to know the truth—let us claim our birthright—let us surrender our stubborn wills to the will of God, and let us separate ourselves from the sinful indulgences of the world and be out and out for God. Let us ask God for this power for service that we may be effectual witnesses for our Lord, and by faith in His promise to give this power, let us

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accept—let us make it our own to be used for the glory of our Dear Lord. When the battle is over and we come to press a dying pillow we will not then regret our having given up all for Jesus—this may not suit us altogether—we are prone to wander away from God and from His way—I was enmity against this truth—fought it with a good conscience once—bitterly opposed to any man who believed it—but I have laid down my own opinions now and am willing for God to speak and when He speaks I listen and as far as I am able, I try to heed.

Oh the great power tied up in some of our dear young men for whom Jesus died. Brethren let God use you in His own way—surrender your will and let Him have complete control, He will make you a blessing to the world, and He will take that old spirit of "fight" and "fuss" out of you and implant His own Spirit whose fruit is love.

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